TOWN
&
OUNTRY
HURCH

In This Issue

"Advertise your church!" advises the Rev. n W. Frogge on Page 1. Mr. Frogge is an lained minister of the Evangelical United ethren Church and chairman of the wn and Country Committee of the Kan- Council of Churches. His address is ute 3, Junction City, Kansas.

Dr. John B. Barnes, director of the reau of Educational Research and Ser- es at the Arizona State College, Tempe., orts the results of a study which was de recently to determine why churches not more potent forces for community provement—Page 2.

For the ninth annual report of the Pro- m of Community Dynamics at Earlham lege, read Dr. Biddle's account—Page 6.

Part II of Dr. Benson Y. Landis's "Notes Recollections" is presented on page 11. ner installments of his "Recollections l appear in ensuing issues.

On Page 13, we publish an open letter m Mark Rich to Professors of Rural urch in Theological Seminaries.

Book Reviews—Pages 14-16

No. 127
October, 1957

Do They Know About Our Church?

DON W. FROGGE

• Advertising is "big business" in our nation. Billboards deck our highways; bright neon lights illumine our city streets; radio and television programs remind us of the bigness of this business. People advertise because it brings results.

A few churches scattered here and there are aware of the fact that we are living in a "publicity-conscious age." The city churches were naturally the first to see the necessity of advertising, but the country churches are quickly becoming as publicity conscious as their city cousins.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Opportunities

The rural church has many opportunities for advertising. Colorful denominational signs mark the way to progressive churches. Attractive parish stationery visualizes the mission of the church. Advertising rates in rural newspapers are low—even the smallest rural church can afford to advertise special events.

The rural telephone is at the same time the curse and boon of a rural community. It is annoying when you cannot hear an important call, but just think how valuable a "line ring" is when everyone can learn about a church event within a few minutes. The telephone directory is probably used by more people in the countryside than any other book. Why not use the front cover for church advertising? One could have "Attend Church" in large letters, and the name of the parish and pastor in smaller letters. Advertising rates are surprisingly low.

Opportunities for free publicity are often overlooked. Newspapers usually welcome articles on church activites. Write short, informative sentences, and use the names of a lot of people. Then you'll never have trouble in getting your notice published or read over the local radio station.

And there are other places nearby where we can advertise church activities. One often forgets the elementary school, the grain elevator, and the general store right at our door step. The new felt poster pens have revolutionized poster making—almost anyone can make a readable poster. It's surprising how many people stop by the elevator or the general store in a week's time.

The sending out of weekly bulletins or parish papers tends to unite a parish. It is also helpful to send an occasional form letter, reminding the community of the counseling opportunities available at the parish office. The church is making her way to the mail box along with the 4-H Club, the Farm Bureau, and the makers of the latest chick-starter feed.

Advertise your church! How can people know about it unless they are told? How can they be expected to come if they do not know what the

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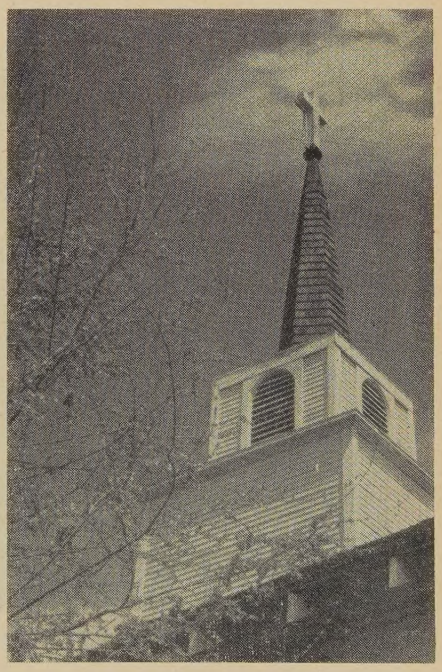

First Christian Church
Redmond, Oregon

Photo by Dale W. Medearis

(*Continued from Page* 1)

attractions are? Elementary questions, you say. Yes, but what is the average rural church doing in this realm? The countryside is quickly becoming as publicity conscious as the nearby city. Every rural church leader needs to accept the challenge.

The March of Credit Unions

• "The traditional credit union emphasis on thrift is still strong," said Vance Austin, managing director of Credit Union National Association, Madison, Wisconsin, when announcing that credit union members in the United States had paid for shares valued at $2,954,000,000 in 1956, compared with $2,355,000,000 in 1955. The number of credit unions in the nation stood at 17,117 in 1956, an increase of seven per cent over the previous year. The number of members was 9,104,436, a gain of fifteen per cent over a year earlier. Loans made by these credit unions totaled $2,445,000,000. Credit unions are cooperative banks, chartered by state or federal agencies. About six per cent of the credit unions have been organized among members of local churches.

"Is Your Local Church 'Community Minded'?"

JOHN B. BARNES

• Today churchmen, both clergy and laity, are experiencing a modern rebirth of religion. Church memberships are skyrocketing, more young people are entering the ministry, contributions to religious institutions are at an all-time high. Revivalism, after decades of criticism and suspicion from church members and ministers, is increasing its impact through the use of modern techniques and resources. One facet of this re-emphasis is the responsibility of each local church to create a Christian setting in its home community. Many denominations have departments devoted to helping local churches build Christian communities.

A good many churches have not opened a window toward improving their community. Some churches have "negative programs" which attack community ills but they do not have positive programs for community betterment. An attempt was recently made to determine why churches are not more potent forces for community improvement. A questionnaire was used to gather facts and opinions about this question. Three groups—ministers; adult laymen; and college students—were questioned. Their reactions are herein reported. Certain clues stand out.

Confreres at the U.S. Department of Agriculture, March, 1957. Left to right: E. W. Mueller, director of Town and Country Work for the National Lutheran Council; Michael Dineen, Executive Director of the National Catholic Rural Life Conference; and Henry S. Randolph, director of Town and Country Church work for the Presbyterian Church in the U.S.A.

The Four Broad Functions of Today's Clergy

Our ministers have four major areas of work: 1) they are *Preachers;* 2) they are *Pastors;* 3) they are *Church Administrators;* and 4) they are *Priests.* Take a typical week in the clergyman's life. He preaches two sermons on Sunday; as a pastor he visits the sick, counsels a young couple in their first year of marriage; as administrator he holds a church board meeting; as priest he performs two marriages and conducts the sacrament of holy communion for an aged person in her home.

Which of these broad areas of work are most important? The ministers, adult laymen and college students who were questioned all agreed that the "Preacher-Role" is first in importance; the "Pastor-Role" is second; "Priestly-Role" is third; and last is the "Administrator-Role."

Specific Duties of the Clergy

Under each of these four major functions there are many specific duties. They range from sweeping the church and firing the furnace to representing the church at a town meeting or planning the Easter program. Obviously, some specific duties are more important than others. Clergy, adult laymen and college students were shown seventeen specific ministerial duties and asked to identify each as: 1) highly important;

essential; or 3) considerably less sential.

The adult laymen placed among e "highly important" duties ewardship, Visitation, Counseling, d Leading Worship Services. Colge students believe that Counselg, Directing Youth Activities and eekly Preaching are the most ighly important" duties.

The clergymen reported that they lieved Visitation was their most portant specific task. Weekly eaching and Personal Evangelism nked quite high also. Duties which ere considered "considerably less sential" were directing the regious music program and the recation program.

hy Is the Church Not a More werful Agent in the Community?

A list of twenty-five possible asons was prepared by interviewg a sample of ministers, laymen d college students. Most of the gnificant reasons were included in is list.

The adult laymen placed first the tement, "The church's impact on community is reduced by a k of coordination of its own reurces"; college students ranked is second most valid; and ministers nked it third. Undoubtedly there some significance to this concensus opinion.

Laymen, college students and inisters all reported that the stateent to which they had most disreement was the one which dered: "Community problems are als and temptations which churchen should not be concerned with; e for the hereafter." Almost ually strong disagreement was exessed with the statement which id: "Scriptural interpretations are ch that it is not sound to think community improvement as a urch function."

Many interesting contrasts of ews were shown, as well as conlerable agreement. For example, ult laymen believe that "ministers ve not kept up in their professional training," but college students d ministers ranked this statement enty-third and twenty-first respecely. College students and ministers pressed strong agreement with the

David W. Corson from A. Devaney, N. Y.

statement: "Church literature, religious education programs have not clearly spelled out the church's role in building a better community." Adult laymen ranked this eighth in agreement.

The Five Most Valid Reasons why Churches Do Not Exert a Stronger Influence in their Community

In order to compare the reactions of our three groups, let's first list the views of ministers. *First Most Valid Reason:* "The clergy doesn't stay in his community long enough to earn the respect and support of the entire community." *Second Most Valid Reason:* "The members of the local church believe that the church's sole purpose is personal salvation." Strangely enough, most laymen also listed this as the second most valid reason. *Third Most Valid Reason:* "Primary ministerial duties, such as preaching, teaching, visitation leave little time for this broad impact on community." *Fourth Most Valid Reason:* "The local church's program is poorly coordinated." *Fifth Most Valid Reason:* "The church is united 'against' things but has no adequate program of improvement for its community."

Now, if you are a layman, you will be interested in *their* reasons. *First:* "Local churches do not coordinate their resources for a total Christian impact on the community." (It should be noted that ministers did not rank this in the top five.) *Second:* "Church members believe that the church's sole purpose is personal salvation." (This coincides with the minister's view.) *Third:* "The total church program is poorly coordinated." *Fourth:* "Ministers have not kept up in their professional preparation for the ministry." *Fifth:* "Laymen want the church to be a religious refuge not a community force."

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The views of college students run rather parallel to those of the ministers. College students said: *First:* "Primary ministerial duties leave little time for creating a Christian impact on community." *Second:* "The various local churches do not coordinate their efforts to form a united Christian impact on community." *Third:* "The local church program is poorly coordinated." *Fourth:* "Ministers look to laymen, and laymen look to ministers for leadership in improving the local community." *Fifth:* "The local congregation is often too close to community problems to know how to deal with them."

Summary and Conclusion

A total of 165 persons participated by expressing their views. This is an extremely small sample. Certain clues may provoke further inquiry. Certainly the local church needs to critically study its present impact on the community and its future program for community improvement. This study is presented chiefly to encourage such inquiry and planning.

One might infer from the survey that the priestly-role of the Protestant minister is misunderstood by all three groups. Likewise the administrative-role seems to be of little import to all three groups.

In our churches today, as never before, there is a desperate need for objective inspection and evaluation. In these crucial days we cannot afford to be content just to preach, bury the dead, and conduct fund campaigns to enlarge the parsonage. Christian seeds must be planted in fertile community soil. The insects and roving beasts in many communities stand ready, mouths open, to swallow each choice of seed which churches sow. Until we influence conditions in our communities we cannot expect to see a productive yield from our Christian labor. The basic foods are not perennials; they seasonally await the hand of the sower.

Please notify TOWN AND COUNTRY CHURCH of your change of address.

Celebration for Co-Op League Chief

• Within the past ten years, Jerry Voorhis "has given such effective leadership in developing the concept of mutual self-help that he has become a world symbol of cooperation," directors of the Cooperative League told him on January 24, 1957.

By special resolution, embossed on parchment, they marked Voorhis' tenth anniversary as executive director of the over-all national federation of consumer, service, and supply co-ops.

At a surprise dinner, A. J. Smaby, manager of Midland Cooperatives, reviewed co-op progress in those 10 years. "Today we know the essential elements for cooperative success," he said—"something we only dimly understood ten years ago." The solid success of farmer-owned co-ops is now matched in some forty cities where co-op supermarkets have million-dollar-a-year sales, he pointed out.

Under Voorhis' leadership, Smaby said U. S. co-ops have begun to use proved techniques for developing their own business leaders, achieved much unity of purpose, gained the confidence of many mutual and other similar groups, and become an effective voice for farm people and city consumers.

The Cooperative League itself, Smaby said, has increased its membership two and one-half times and its budget seven-fold under Voorhis' direction. U. S. co-ops are playing a much more active role in International Cooperative Alliance and in specific projects in the Caribbean, Italy, and India.

Wallace J. Campbell, who has been on the Cooperative League's staff for twenty-three years and now heads its Washington office, spoke for the other nineteen employes, most of whom were present. He said Voorhis, with his background as a congressman from California, was largely responsible for "the friendlier climate that co-ops have felt in the nation's capital."

Felix F. Rondeau, retiring chairman of the Cooperative League's board and president of Mutual Service Insurance Companies, presented Voorhis with the directors' formal commemoration of this anniversary. It read, in part:

"Jerry Voorhis has dedicated himself to the service of mankind. He has devoted untiring and unselfish effort to the end that men everywhere may live together in dignity and peace and freedom."

Grace for October

• God, who ripened this wheat and dented our corn; who put sweet in the cane and fluff in the boll; who filled that hollow tree with honey and the white oak with strength; who clothed our lambs in wool, our calves in shoe-leather, and on the third day changed colostrum to milk; who covered the fallow ground with grass and the stubble with clovers; who filled our orchard with incense and arrayed our woods in glory; oh, we thank thee, Giver of all. We thank thee, our Father of hallowed name, we thank Thee for all this plenty; for all this beauty. Make us share-ful. Make us care-ful. Make us to do justly, to love mercy, to walk humbly with our hand in Thine, around these fencerows, down the lane, through the gate and where leads the road today, tomorrow and evermore. *Amen.*

—SAMUEL R. GUARD

Reprinted from *Breeder's Gazette*

• We should all realize, by this time, that there is no one way of casting out the demons. The Congregationalists reason them out; the Lutherans stay them out; the Pentecostalists shout them out; the Methodists sing them out; the Baptists drown them out—and the Presbyterians freeze them out! What does it matter, really, *so long as we get rid of the devils?* This conceit of method has harassed the church for too long; it is high time we conceded to each other a difference in method which is still well within the circle of God's will.

—LOUIS H. EVANS *in Make your Faith Work* (The Fleming H. Revell Company).

Town & Country Church

Published monthly (except June, July, ıgust) by the Department of Town and ›untry Church, Division of Home Mis-›ns, the National Council of the Churches Christ in the U.S.A.

20c a copy; $1.50 a Year

Publication Office: Tenth and Scull reets, Lebanon, Pa.

Editorial Office: 257 Fourth Avenue, New ›rk 10, N. Y.

Entered as second class matter at the ›st Office at Lebanon, Pa., under the Act March 3, 1879.

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Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

People Grow in Communities

WILLIAM W. BIDDLE

• Years ago H. G. Wells wrote about the "race between education and catastrophe." The race is still with us. If education is to serve the redemptive function of which Wells dreamed, it must be broad. A location for learning is needed which is representative of the normal environment of adult living to influence people toward ethical intelligence. An opportunity may be found in industry, in farm groups, in churches, in political associations and in other social groupings. For the growth of people as responsble citizens, however, a broader place for learning is needed, one which combines the institutional segments of people's lives in a local environment of meaningful wholeness.

The most neglected yet most promising environment for the learning of the skills of maturity is a community. A community is a place where people live together, where they can be stimulated to grow in responsible ability to work together. It may be a cross-roads village, a town, a small city, a neighborhood of a metropolis, any local place of residence that has the potentialities of freely-chosen, personal cooperation.

When educators utilize a community to promote growth, they must make it educative. An educative community is seldom found already in existence; it usually must be created. The educator has a responsibility to bring such an environment into being, not to dominate it.

An educative community is not one filled with instruction. It is one on the move, in action, achieving. Citizens improve as their life together improves. They are not recipient beneficiaries of learning passed on to them. They are rather participant contributors to their own maturation.

Too long have educators limited their professional efforts to the pattern set by teaching in schools. They have tended to forget that educational growth occurs throughout the lifetime of people and that many significant learnings occur outside of classrooms. As a consequence education becomes synonymous with schooling, in popular thinking. As a consequence also, important opportunities to influence human growth have been neglected.

Laurel, Indiana, is a small community that broke beyond such limitations. It has become broadly educative, with the aid of professors and students from Earlham College. A segment of its recent history is illuminating. In a period of three years it moved from an endemic discouragement to the vigor of democratically planned achievement.

The Community That Was

Laurel represented a type of community whose number is legion, a settlement of people with inadequate economic support. The town was established almost a century and a quarter ago as a way-station upon a canal that was meant to be a main artery of commerce. At one time it was thriving and vigorous, receiving income from stone quarries and breweries as well as from hotels and other activities of the canal. Agricultural production has never been good since the original forest cover was cut off. In the 1850's the railroads rapidly superseded transportation by water. The stone quarries were abandoned in favor of concrete. The thin top-soil on the surrounding hills eroded away. Population and industries departed. The whole section deteriorated economically for decades.

Having few sources of income, the town became a characteristic "bedroom" community. More and more citizens drove to nearby cities for paid employment. The distances covered daily range from thirty to eighty miles, round-trip. There is no passenger railroad service, no bus line, no bank, no motion picture theatre, no doctor, no dentist, no hospital,

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no drug store, no modern market. Most serious shopping is done in the cities of employment, the purchases brought home over a narrow and twisting slow-speed road.

When the college became interested, there were no telephones in the town, no sewage disposal system, no rubbish collection. The municipally-owned water system was in a perilous financial condition due to lack of water meters; a flat rate was charged to all customers, irrespective of amount used.

There were seven churches for a village population of approximately eight hundred. The school building was about forty years old, much too small for the present population of children and out of date in many ways; for example, it has never possessed inside flush toilets or showers. The overcrowded single building houses both an elementary and a high school. Both churches and school serve families of the surrounding countryside as well as townspeople.

For twenty-five years, no town board election had been held. Vacancies on the self-perpetuating board were filled by appointment, leaving some question as to the legality of the actions taken. A general atmosphere of discouragement was exaggerated by the fact of misunderstanding between old families and new-comers locally condemned as "Kentuckians." These less popular families from south of the Ohio River began to come in during the years of the Second World War. They have continued to come, seeking better economic opportunity.

The first move toward community awakening was inspired, not by educators, but by a lawyer resident in the nearby county seat. He had been employed as town attorney for a small retaining fee. Fearful that the board's actions could be held invalid by courts, he urged the holding of a proper election. After some considerable effort he succeeded in persuading the existing board to make the necessary arrangements. A new board was finally chosen by electors, and installed. The new members, aware of dozens of problems, determined to push toward inprovement.

The Responsibility of the Educator

The college took the initiative to assume some responsibility for improvement. It sought the opportunity to work with and inspire developing citizens, but it did not come upon the scene until invited. And it continues to operate only so long as citizens welcome the cooperation of students and professors.

The manner of entry of the educator to the local scene is extremely important. The reason for his being on hand, and the attitudes that develop toward him determine whether or not the community becomes educative. The educator who arrives to lecture or otherwise parade his wisdom will not inspire the necessary local initiative. The one who comes to encourage search for answers to problems can contribute to citizen self-education. He can make his wisdom and experiences available when needed to expedite the educative process.

In conversation with the lawyer, college representatives learned that the village seemed ready to start upon a career of vigorous change. He encouraged college people to become active. His suggestion accorded well with college purposes; there was desire to find another community in which development processes could be stimulated and studied intensively over a period of several years. The lawyer offered to suggest to the new town board that help might be obtained from the college's Program of Community Dynamics, upon request. The board welcomed the idea and sent an invitation to attend an official meeting. College representatives agreed to come to talk things over.

The first meeting attended by students and faculty members probably proved disappointing to board members. They listed their problems in great number, how to organize a volunteer fire department and obtain fire-fighting equipment, how to set up a new bookkeeping system for the town's finances, how to obtain telephone service, and so on. The college people replied by asking for more problems, many beyond the normal interest of a political board. What about the school? What about young people? What are the needs of the churches? They gave no solutions to any problem. Instead they insisted that solutions would be found when citizens began thinking and studying and working together. If the board was willing, the college would undertake to stay with the community for several years, meeting with groups of citizens, contributing information when needed, and offering the muscular enthusiasm of students and the wisdom of faculty when either would prove appropriate. The board agreed to such an arrangement in the name of the community as a whole.

Some information on municipal financing, taxation, rate structure for water and equipment for fire-fighting was obtained for the new board. But in pursuit of broader problems, college people early recommended formation of committees that would call for participation of citizens beyond the town board. The college hoped for discovery of an active project involving many people, one that would introduce personnel from the college favorably to the town as a whole. After weeks of searching, the board members decided to rehabilitate two parks. A committee structure was set up. College people met with these committees while continuing to attend board meetings. In discussion the strategy for the park clean-up was laid out.

On several weekends, citizens of all ages, students and faculty members came together to work. Local people supplied tools, seeds, plants, lumber, paint and food and hospitality. College people supplied muscle, ideas, enthusiasm and confidence. Together, each group stimulated the other. The parks were mowed, replanted, made into pleasant picnic spots. Their upkeep has become a permanent town board responsibility. Money is appropiated for maintenance and the junior class of the High School is employed each year to keep the public property in order.

Residents discovered there was satisfaction in achievement for the

ɔmmon good. Even more, they dis-ɔvered that they could accomplish eyond their timid fears when they ɔoperated. With one solid achieve-ıent in memory, they began to look ɔout for some larger task. The self-ducative process of growth was mov-ıg toward the next stage.

he First Major Project

The first triumph of cooperation as followed by five or six months f relative quiet. The town board ıet in routine fashion; the recently-ctive committees met hardly at all; ut the search for ideas and courage ent on in individual conversations. Such a period of seeming slump ften appears in the development rogress of an educative community.)

Eventually, the big and important roject came to the fore-front of pub-c discussion, the construction of an dequate school plant. A hope of ac-uiring decent educational facilities ɔr children had lain dormant in eople's minds for years. It was the xperience of successful cooperation ɔr the common good that made such n ambitious undertaking finally em feasible. Committee members ho had been active on the park re-abilitation enterprise now called ɔr meetings to discuss ways to ac-uire a better school.

One other event added to an merging awareness of common ɔyalty and cooperative progress. his was the acquisition of a local elephone system. The lack of 'phone ervice had been a matter of concern nd worry for many months. It had een discussed often in town meet-ıgs. Eventually a small company ɔught to locate headquarters in the ɔmmunity and operate a new system here. The owners were able to reach itizens rapidly and to obtain sub-cribers through the instrumentality f the general town meeting which ad now become a monthly habit. he telephone problem was solved, ot as a direct result of educative ac-ivity in the community, but because itizens were already on the move of evelopment. (Problems are often ɔlved indirectly when a progressive nd problem-solving atmosphere in-ites positive action.)

The months that followed saw the gradual evolving of an organization to obtain a new school. The chief difficulty was economic. The property value and taxing power of the school district were too small to allow financing by normal methods. Yet citizens were determined to work on the problem themselves, refusing to seek a gift from state or national treasuries.

The details of organization and reorganization, of collective search for answers, of ultimate solution of apparently insurmountable difficulties, need not be recounted, except as these add to understanding of human development. A widely-representative committee was formed for discussion of the problem, which conducted an open meeting at least once a month. Later this committee set up a Citizen's Foundation to raise money. The Foundation was organized as a legal non-profit entity to purchase property and to erect a building which could be leased to the school district. Increased taxes, supplemented by state payments for rental of the contemplated adequate facilities, offered one means of liquidating the debt to be incurred. Money raised from gifts and from a multitude of community enterprises would also help to reduce the debt and provide funds to purchase furniture and other needed equipment.

No neat formula for progress was available to citizens. Certainly the collegians offered no blueprint for solution of problems. The Foundation, in numerous town meetings, in many committee sessions, in consultation with lawyers, state authorities, school administrators, citizens from other towns, and builders, worried over problems. In trips to consult those who could help, in study, in discussion, and try-out, they discovered ways of moving toward their goal. Theirs was the educational growth through concerned participation.

The official educators from the college offered suggestions and encouragement; they, along with citizens, suffered through the process of learning by seeking solution to a problem. Yet their quiet confidence in citizens, and their persistence offered the necessary impetus to keep the process going.

After a successful money-raising fair (when an unbelievable $4,000 was pledged in one evening) the chairman of the Foundation said to a professor, "We are so grateful that you people are helping us in this work."

"Well, thanks," said the professor. "But of course, we are not doing the job. You people in the community are doing it."

"Oh, yes, I know." replied the chairman. "But we never would have begun if you hadn't given us a start."

Plans were drawn up by an architect. They were worked out in consultation with citizen committees and approved by county and state authorities. As was inevitable, the cost of construction proved to be larger than anticipated. Methods of matching hopes to economic realities had to be explored. Among these was the conventional elimination of some desired facilities. But more important was the reliance upon volunteer work. It was decided that some pre-preparation of the site, inside finishing and painting, furniture making and landscaping could be carried on by citizens, aided by teams of students from the college. Confidence to entrust such responsibilities to unpaid, though competent, volunteers grew out of the successful experience of cooperation. The reliance upon future continued activity to complete the school made likely the continuation of educative cooperation among citizens.

Still it was necessary to have capital on hand to pay for the minimum contract with a builder. The necessary funds could be obtained by the sale of bonds issued by the Foundation. The repayment and interest were assured by income from taxes and state payments. So well planned were the financial arrangements that the bonds were quickly purchased by investors who had confidence in citizens who could grow in responsibility.

The money collected from first pledges by the Foundation was spent for purchase of land and other early

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expenditures. It was apparent that money-raising was a problem to be faced month after month for a long period of time. Citizen committees were forced to devise a wide variety of events that would bring in revenue from local people and from outsiders who could be enticed to visit a town-on-the-march. Among the events used were community fairs, home-comings, fish fries, dramatic and musical programs from the school. Some programs proved unsuccessful and were abandoned. Others produced results. The immediate measure of success was financial. The more important by-product was learning that resulted from cooperative participation and the growth of a town atmosphere of active goodwill and organized purpose.

After many experiences of both frustration and triumph, the construction contract was signed and the work begun. As these words are written the walls of the new school rise. Citizens look forward to a date of completion and to further work they must carry on in order to realize their plans.

With construction on the new school as a visible achievement, certain evidences of citizen progress can be described. First, is a change in atmosphere, from calm acceptance of slow deterioration to determined purpose and expectation of growth. Outsiders visiting the town remark upon the awakened citizenry as well as upon the physical construction. Second, there is a new oneness of purpose. Factionalism has been replaced with a voluntary unity. Earlier there was opposition, some based upon fear of increased taxation, some upon jealousy of the active leadership. With actual construction under way, opposition has all but disappeared. Difference of opinion remains but various points of view address their recommendations to community progress.

Finally, with most of the construction details settled, the confidence to achieve by working together is transferring to other areas of need. Attention is gradually turning toward other problems of general improvement, thereby promising further continuation of the educative process. Already proposals have been advanced to work on a village system of sewage disposal (a modern school with toilets and showers demands some such installation.) Thought is being given to obtaining a doctor to serve the town and surrounding territory and to the setting up of a drug store. There is a proposal that a bank be located in the community, possibly a branch of one in a neighboring city.

The change that has occurred in town atmosphere is obvious enough. The changes to be found in individual citizens are more subtle but more important. In many there is a new maturity, an awareness of collective ability to accomplish tasks formerly regarded as impossible. Citizens have accepted responsibility for problems of increasing complexity. *They have found their own unique solution for the most difficult problem of all, a solution better than either educators or county or state authorities could propose.* Because that satisfactory solution was worked out in the travail of their own thinking, its achievement contributed to the growth of citizens toward the responsibility of freedom.

The change in citizens is evidence that a community has become educative. Work upon a school building provided the means for development, but not because this great project dealt with an educatonal matter. Any important task which absorbed the interest and stimulated the energy of citizens could have served the same purpose.

The Co-Learners

Attention should not be so concentrated upon adult learners that student co-learners are neglected. College young people can contribute to the creation of an educative atmosphere. They can learn from developing citizens. They are stimulated by contact with a situation of purposeful activity. College professors can take advantage of the stimulation to make their instruction more vigorous.

There is a difference, however, between the two constituencies of learners. Citizen learning at its best rests upon self-chosen activity in an atmosphere of growth. Student learning remains a matter subject to professorial discipline. It rests upon experiences which originate and culminate in a classroom. Part of the discipline accepted by students is their obligation to promote community progress and citizen growth. Part is imposed by the need for study and for completing assignments. Even if students do go off-campus to take part in broader educational activities, they still remain within the scope of college life.

There are many ways in which community experience can be utilized by a college to enliven regular teaching. Standard subjects of instruction take on new meaning when applied in situations of practical need. Students of courses in education, biology, sociology, psychology, history and political science have benefited in Laurel. Even courses in English were stimulated because young people now "had something to write about." But the biggest student benefit is a more subtle one, the growth of the attitude and values of responsible citizenship. Community experience proves to be a contributor to a basic aim of liberal arts education.

A Prototype

Without question there are many communities in which an educative atmosphere is observable or in which educative processes could be stimulated. Laurel presents a small-scale pilot demonstration. Beyond the benefit to individual citizens, the chief justification for telling the story lies in suggestions for other localities and for other institutions of higher education.

The concentration of attention upon a small center implies no preference for the rural. It suggests rather an intention to discover processes and principles in a simpler setting, for later application to more complex situations.

The educator who would use a community as a "school" for adult development is less an instructor and more a stimulator of an atmosphere of vigor. His function is not so

ıch to carry information or cul-
re to citizens. It is rather to awaken
eativity in citizens, to stimulate
e growth processes which are uni-
ıe to each location and person.
hen citizens develop themselves in
e process of working toward a
mmon goal, they frequently seek
e help which educators can offer.
ıe skillful teacher is the one that
mulates the request and offers aid
response to the felt need.

In the United States, in other na-
ns, there is need for an increase
the number of educative commu-
ies. The development of respon-
ıle citizens for a free world calls
a multiplicity of such local
nospheres. How are educators to
lp create the opportunity for
izen self-directed growth in hun-
eds of thousands of local situa-
ns?

There is no easy answer to such a
estion. In the United States prob-
ly the responsibility rests upon
e public schools, whatever may be
d of other nations. To meet the
portunity a new breed of educa-
needs to be produced. The task
training teachers for educative
mmunities is challenging. Though
imate responsibility comes back to
blic schools, the task of broaden-
vision and of achieving new skill
ts with the institutions that train
ucators.[1] Colleges and universities
ve an obligation to produce
ıader gauge teachers and other
tential leaders of democratic com-
ınity life. They can develop train-
facilities for students as they ex-
se them to experience in educative
mmunities.

In an age of vast and frustrating
ıblems, there is a tendency to mis-
ıst the slow processes of popular
cussion and consent. Men tend to
get the democracy in order to
ve the problem quickly. When
ıling with distinctly underdevel-
ed peoples many observers point
t that it is difficult to construct
rliamentary governmental ma-
inery while simultaneously making economic progress. When dealing with more privileged Americans there is a tendency to surrender local freedom to distant authority. The necessity to solve the problem overshadows the concern for the maturing citizen.

When communities can be thought of as educative instruments, when their problems can be utilized as opportunities for stimulating growth of citizens, the seeming incompatibility between freedom and expert wisdom diminishes. It should be possible to speed up progress toward democratic responsibility when educators make use of community experience to help citizens train themselves for responsible decision-making.

The future seems ominous if we can assume no better "human nature" than is exhibited by the common run of humanity that now must be consulted for ultimate decisions. On the other hand, there is promise of nobler motivations and more intelligent decisions among common people all over the world, if they can be induced to grow by a process of stimulated self-education. The hope of the future rests not upon man as he is but upon man as he might be. The opportunity and the obligation come back upon the educator to help men to start growing in the communities where they live.

—The Ninth Annual Report of the Program of Community Dynamics, Earlham College, October, 1956.

[1] For a discussion of the responsibility of
her education, see the forthcoming book,
ROWTH TOWARD FREEDOM," to be
ılished by Harper's.

Heifer Project

• In its February report, Heifer Project, Inc., the interdenominational agency which supplies livestock to needy world areas, notes that thirty-seven calves were on their way by plane to Turkey when it was struck by lightning. An emergency landing was made in Bermuda but all charges were delivered safe and sound in Ankara only one day late. The report also describes the arrival of 125 goats in Ecuador and 30 Maryland heifer calves in Puerto Rico.

According to plans the Heifer Project will ship livestock to 29 countries this year.

New York's Programs

• An extensive and expanded program to assist rural churches in building better Christian communities was charted at the twenty-first meeting of the Rural Church Institute. The Institute, which serves as a coordination and service agency for rural and suburban churches across the state, is the Town and Country Division of the New York State Council of Churches. Its 18-point program for this year places greatest emphasis on expansion of area church clinics, Christian teaching missions, sponsorship of the Town and Country Church Development Program, religious survey and mapping services, rural youth programs, counseling services on specific church problems, and cooperation with other agricultural and rural agencies at both the community and state level.

The New York State Christian Youth Council has mapped a broad program to "speak up for youth" and foster interdenominational cooperation among young people throughout the State. This Council, which serves as the commission on youth work for the New York State Council of Churches, is composed of teenage representatives of sixteen denominations and fifteen local Christian Youth Councils throughout the State. Projects for this year emphasize citizenship programs, migrant camp work, programming aids for local council, and interdenominational "sharing" of Christian topics of particular interest to youth.

Your Harvest Festival

• Have you overlooked ordering *An Order of Service for a Harvest Festival?* If you have, you may still secure copies from your denominational home missions board or from the National Council of Churches' Department of Town and Country Church, 257 Fourth Avenue, New York 10, N. Y., at the following rates: Single Copies, 5 cents each; 100 copies or more, $1.50 for each 100 copies.

Richard K. Smith

• The Rev. Richard Knox Smith, Associate Secretary of the Department of Town and Country Church of the Presbyterian Church in the U.S.A., comes to the denomination's New York office from the west coast, where he was assistant to the general presbyter and field assistant in national missions for the Synod of Washington. Mr. Smith represented the synod in the planning and strategy department of the Washington-Northern Idaho Council of Churches, edited the synod paper, helped to organize a department of town and country church in the State Council of Churches and was the first department chairman. He was also executive secretary of Presbyterian Ministries, a corporation established by the synod to develop a ministry to older people.

A native of Eugene, Oregon, Richard Smith was graduated from Oregon State College in Corvallis. His ministerial training was taken at Yale University; while a student there he was director of Christian education for the First Presbyterian Church, Greenwich, Connecticut.

Richard K. Smith

From Billy Graham's Diary

• "In village after village great crowds had gathered to put up a roadblock to stop us, and the police would not let us through until I had gotten up and waved to the crowd. One man stuck a whole bunch of bananas in my hands. People gave us lemons and oranges. . . . Some would wave palm branches at us. Word had traveled down the highway that we were coming.

"In one section we passed a number of Communist parades. They were parading with their flags waving and shouting their slogans and songs. We got out for several of them so pictures could be taken. We marched along for about three or four hundred yards with one group. I would wave at them and smile, and they would smile back, because of course, most of them, even though they were in red shirts, waving the hammer and sickle, did not know what it was all about.

"We stopped in front of one group in one little village of Communists that had gathered with their flags waving, and they were all giving their shouts and slogans, with their fists clenched in the popular Communist fashion; so we got out, and I told Bishop Jacob, who was accompanying us, to interpret for us. So we quieted the crowd down, and I started preaching to them. I told them what Christ meant to me, that He was the only answer to the world's problems, that I had not come to India to talk politics but had come to talk Christ. And as I began to tell about the change that Christ could give in their lives, they began to drop their clenched fists, until only one man standing in the middle was holding his fists up—but he could not look me in the eye any longer. He looked down; the Holy Spirit was convicting him. I am convinced that the average Communist in India doesn't know what it's all about."

—Billy Graham in *To the Far Corners*, by George Burnham (Fleming H. Revell Co.)

See Page 16 for Convocation notes.

Theodore Roosevelt Centennial

• Theodore Roosevelt, his life, philosophy and achievements as our 26th President, will be commemorated by America's churches in a year-long observance beginning on the date of his 99th birthday, October 27, 1957, it was announced by Hermann Hagedorn, director of the federal Centennial Commission. Marked on that weekend in the nation's Capitol and in the nation's pulpits, the Theodore Roosevelt memorial program will continue through 1958 and will enlist the participation of thousands of denominational leaders and laymen.

"In the memory of Theodore Roosevelt," Mr. Hagedorn said, "the American people have an asset whose potency for good no man can measure. Therefore, it is the purpose of the Centennial Commission, created by an Act of Congress and headed by Vice President Nixon with United States Senator Joseph C. O'Mahoney as vice chairman, to make his spirit again a compelling factor in American life.

"By joining wholeheartedly in this effort," Mr. Hagedorn continued, "religious and educational groups throughout the United States have a unique opportunity during the Centennial Year to refresh in the minds of all Americans those ideals of personal and national life which Theodore Roosevelt practiced. In stressing his concept of responsible citizenship, we especially want to remind our young people of those qualities of honesty, courage and common sense which Mr. Roosevelt regarded as essential to effective work in public life."

Thanks for Trees

• Our Father, we thank thee for trees; trees of every kind which adorn the earth. Their shade comforts us, their beauty touches us, and their high reach inspires us. We bless thee for them as we are warmed by their wood, protected by their boards and as we use implements fashioned from them. God, we thank thee for trees. *Amen.*

—Mark Rich

Notes on Recollections
II. At One of the Smallest Colleges

BENSON Y. LANDIS

A few days after the outbreak of orld War I, I entered Moravian ollege at Bethlehem, Pennsylvania, d I was to be at college during the tire war period. It was then one of e smallest of colleges in the United ates. The freshman class entering ptember, 1914, numbered some ghteen persons. It was known as large class. When I graduated in 18 there were only a few more than rty students in the whole institu- on. The various calls for war man- wer had reduced the student body. I had also gone to a very small gh school, and was there only two ars. In the class ahead of me at oopersburg High there was but e student. He was a good one. here was never any doubt about o would be the valedictorian in s class. When he graduated, he ve his address well.

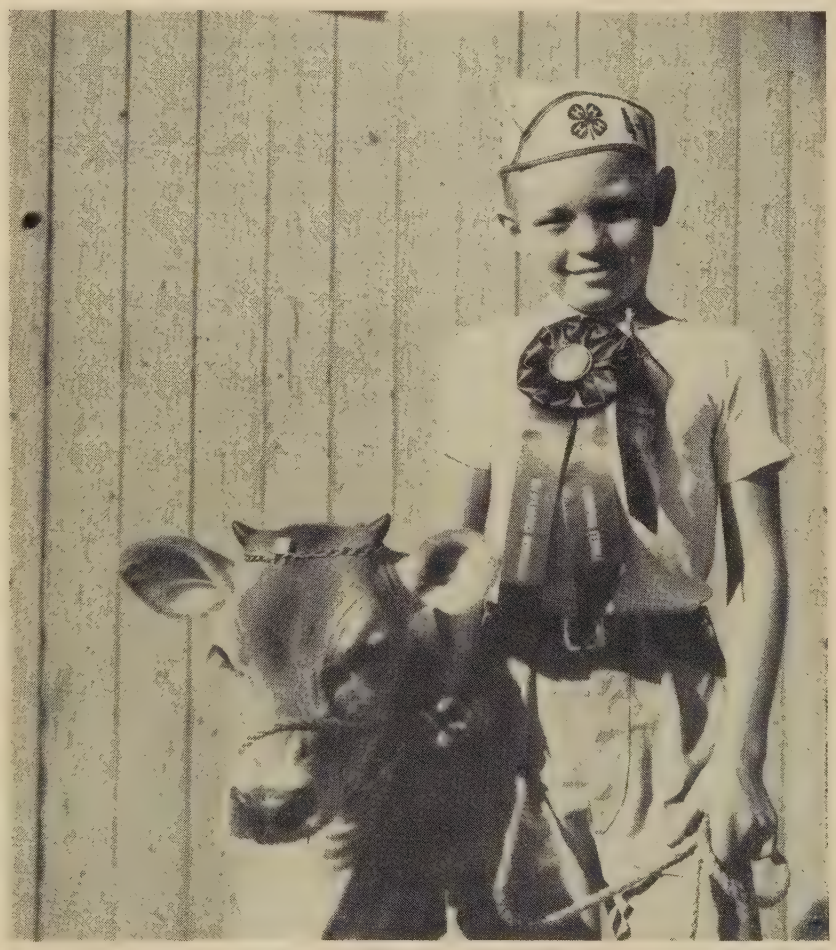
I did the equivalent of the re- aining two years of high school udy in a most unconventional way. secured tutors in Greek and in athematics. The history, English, atin, and German that I needed I udied myself. I bought text-books d poured over them early morn- g and late at night while I secured llage employment that enabled me save about $150, which was my orking capital. Out of this I paid ition, bought used books, paid for y commutation tickets at student tes from Coopersburg to Bethle- em, and occasional incidental ex- enses. It was frugal living that in- uded only a few, carefully planned, e-cream sodas per year. I lived at ome and thus missed much of ollege life."

At Moravian College I received hat most people would call a beral arts education, but I prefer call it an old-fashioned classical lucation. I studied four years of atin, of history, of English, of Ger- an; French and Greek for two years each; two years of college mathematics, one of physics, one of chemistry. We sandwiched in religion, sociology, geology, and others, I am sure. We were busy from about 8:15 A.M. until mid-afternoon. There were few electives, and today I am not sorry there were few.

I believe the Moravian educators, in planning their thorough curriculum, went to John Amos Comenius, the Moravian educator who lived centuries ago, for their objectives and methods. Comenius held, as I recall, that the student should be urged and required to range over the whole realm of knowledge, a realm smaller in his day than ours. It was, of course, an impossible ideal, but in our day we worked zealously at it.

Devoted and poorly paid teachers held forth in the classrooms. Although Moravian was a very small college that could not meet the usual standards, its graduates had done well when they went to other institutions for graduate study. A considerable portion of our young men came to Moravian to enter the Christian ministry, via Moravian Theological Seminary, which was housed in the same buildings as Moravian College. Many of these men were the sons of Moravian ministers and missionaries, and I was thus early exposed to the missionary spirit of an historic, international church noted for its missions among primitive people. Thus it was not unusual to

(*Continued on Page* 12)



Luoma Photo

(*Continued from Page* 11)

find, among a steady stream of visitors, those who were on furlough after serving as missionaries among West Indians or Alaskans.

Associating with dedicated young men headed for the Christian ministry, I often thought about entering the profession myself. My fellow students often brought up the matter. But I was never convinced that I had the actual talents needed for the pastorate in a local church. For one thing, I did not really like public speaking. I made a few speeches, when I had to, or when I was urged to, but I did not feel satisfaction in the process. I have the same attitude to this day. For somewhat the same reasons I did not believe I would be happy as a teacher—I simply did not like the idea of lecturing my fellow men.

I was normally athletic, I think. I had already worked hard on the baseball field of Coopersburg, Pa., and thus I awaited eagerly any opportunity to play first base for Moravian. There were not many candidates for the team so I had no competition in my struggle to play first base. I was tall, could reach far and could thus catch many a wild throw from eager infielders. My last two years I pitched as well as played first base. I had become a fair hitter and thoroughly enjoyed the American game. I played basketball my freshman year but gave it up because of near-sightedness. I played baseball with eyeglasses.

Opportunities to use my pen soon came along. The upper classmen with literary bents were most generous toward my writings, and in the college paper I found an outlet for talents which were to be emphasized in later years. I found I really liked to pound out an editorial, and I also took to other aspects of a college publication. Once later in life I re-read the writings of 1914-18, and could hardly endure their naivete. Lately I have not had the inclination to read them again. But they were sort of stepping stones to wider and other pursuits. I am glad that I learned something of the use of a pen at Moravian College.

Today I am especially impressed by the versatility of my college teachers. They taught imposing lists of subjects in ways that are not practiced today. They were thus generalists and not specialists. But they were Christian men with a fondness for learning, and they often communicated their sense of values and their knowledge to their students. At least they contributed to my intellectual and spiritual awakening. I learned about the world at large and the church at large. I was taught the Christian doctrine of man as well as many subjects. At Moravian College I received my most valuable education, much more valuable than graduate study later.

Finally I must record that I had only enough money to complete my freshman year. Through the intervention of Edmund de S. Brunner, the minister of the Moravian Church at Coopersburg, and Dean Albert G. Rau, of Moravian College, a good friend of the college paid my tuition the last three years. Summers I worked to earn money for incidental expenses. My senior year I worked as a bookkeeper in a hardware store several evenings a week and Saturdays, in order to finance the remainder of my college education.

Fourteen Color Films on Old Testament

• A joint statement by FAMILY FILMS and CONCORDIA FILMS announces that final preparations have been completed with the Concordia Publishing House, St. Louis, Missouri, for the production of fourteen films to cover the main incidents in the Old Testament, from Abraham to Elijah. This new series, photographed in color, is designed for instructional and teaching purposes in Sunday Schools and churches. The "Old Testament Series" will be produced in Hollywood by Family Films, Inc.

The films begin with the Call of Abraham and include such major personalities as Joseph, Moses, Joshua, Samuel, Gideon, Ruth, David, Solomon and Elijah. Each episode is fifteen minutes in length and is complete in itself.

"Book of Acts" Films Tell Church History

• The "BOOK OF ACTS SERIES" of ten new motion pictures, 15-20 minutes in length, is rapidly approaching completion by Family Films at their Keywest Studios in Hollywood. The series is based on the Book of Acts and closely related Scriptures, and deals with the history of the early church. The Rev. Earl Waldrup is supervising, and the Rev. Murray Severance is in charge of research, on behalf of Broadman Films, audio-visual production subsidiary of the Southern Baptist Convention.

This series differs from previous films dealing with this period of Church history in that its episodes single out specific emphases of Christian doctrine, such as evangelism, missions, witnessing, salvation and fellowship, rather than a chronological treatment. This is the only motion picture series dealing with this period in color. It does not concentrate solely on the life of the Apostle Paul, but presents his great mission instead as a vital part of the expanding Christian fellowship in the turbulent days that followed the crucifixion. The new series also shows the effect of Roman rule on the early history of Christianity.

Each episode is particularly suitable for use in Bible study, as well as in the special study areas outlined by the departments of Christian education of the various denominations.

These new motion pictures will be distributed exclusively through Family Films' worldwide network of religious film libraries.

Friendships Invited

• The town of Friendship, Maine, extended its hand in friendship to seven other Friendships and invited them to send representatives to the Maine town's 150th anniversary on August 14, 1957.

Invitations were sent to the towns of the same name in New York, Tennessee, Maryland, Indiana, Arkansas, Ohio and Wisconsin.

An Open Letter to Professors Teaching Rural Church Courses in Theological Seminaries

There are rumors that the place-ent of professors of Rural Church meeting with some resistance by lministrators of theological semi-ıries. If this is the case, perhaps it partially the fault of those of us ıo are in the town and country urch field. Most other disciplines e fairly well defined.

If one says that a professor of ew Testament is "seated in a air," it follows that a professor of ural Church has a series of settees each of which he occupies with a tating motion. That kind of ındering does not fit the pattern most theological schools or uni-rsities where a teacher covers a ell-defined and rather narrow range which he is a specialist.

Does the town and country church ld lend itself to this kind of limi-tion? I, for one, think we may out-ıe the field more precisely and I ould like to present some ideas on e subject, with the knowledge that ırriculums vary from school to hool.

The rural church field now seems reach out into the disciplines of ciology, social ethics, practical or plied Christianity (including par-ı administration and program-ing, pastoral work, preaching and e Bible) and others. To include is wide range within one depart-ent with a full-time (or even a ırt-time) professor is to make him jack of all trades and master of ne." My proposal is this:

Place the rural church work in a epartment of Sociology and Social hics. If there is another professor the field, he can take the general urses and those relating specifically urban life. The professor of Rural hurch can carry the rural courses a sociological or ethical nature; e rural church as a social institu-on (historical and functional), urses in family life, etc. Courses ı research and survey, if properly treated, belong in this field. Surely a course on church and community, or even inter-church cooperation, if dealt with as principle as well as practice, can well be placed in this field. This is enough for any teacher to do, but if sociological principles are applied the course on Program and Administration logically belongs here. All of these courses deal with the function of the church in rural society.

Other courses can fall in the practical or applied fields. This is where the course on program and administration may be lodged, but not without its sociological implications. Any rural application of preaching, pastoral work, counseling, etc., belongs here. It probably would be best to have the regular teacher in applied Christianity familiarize himself with the rural church point-of-view and materials, and teach this as part of the general course. Or there may be an associate specialist in Rural Church.

A course on the implications of the Bible for rural society could be included in both Old Testament and New Testament departments. These might be courses on preaching values. The person to teach them is the one most familiar with this point of view as well as with the Bible.

The essence of this plan is that the professor in a department of Town and Country Church will operate principally in the field of sociology and social ethics, and that other phases of rural church interest will be located in appropriate fields where they may be taught by a rural church specialist or some other person with competence.

I shall be interested to know what others are thinking.

—Mark Rich
Missouri School of Religion
Columbia, Missouri

Missouri School of Religion

• The Board of Trustees has announced its decision to change the name of the Bible College of Missouri to the Missouri School of Religion. The decision brought immediate, enthusiastic response from officials of the University of Missouri, ministers, former students, and the general public.

As an important adjunct to the University of Missouri, the Bible College has served as a department of religion for the University. Functioning without sectarian consciousness, it has made a great contribution to the development of University of Missouri students.

The Bible College of Missouri has taught courses to over 18,000 students in its long sixty-one-year history. Established in 1896 by the Disciples of Christ in Missouri, it became interdenominational in organization in 1914 when all religious bodies were officially invited to participate in the school's program. Religious bodies which are presently cooperating with and contributing to the school financially include the B'nai B'rith Hillel Foundation, Jewish; the Disciples of Christ; the Presbyterian Church, U.S.A.; the Protestant Episcopal Church; and the Wesley Foundation, Methodist.

From the meager beginning of the Bible College, with one instructor and one hundred fifty-four students meeting in the First Christian Church, the school now has a staff of ten who teach and serve over one thousand students each year and who give assistance and guidance to churches throughout Missouri and adjoining states.

Seth W. Slaughter, Dean of the newly-named Missouri School of Religion, released the following prepared statement:

"The change has been considered for several years because of the enlargement of the academic and service program of the school. This has included the new Seminary and the Rural Church Extension Service. At the same time our under-graduate program is the largest in our history. In recent years, we have increased the number of Bible courses and added related subjects in the field."

BOOK REVIEWS

American Churches and The Negro. By W. D. Weatherford. The Christopher Publishing House, Boston. 1957. $3.50.

This is the sixth book to come from the productive pen and mind of Dr. W. D. Weatherford in the field of race relations and it is the result of a long life of scholarly study in the field. The research that resulted in this book has been done over a period of fifty years during which the author has been related to several of the leading educational institutions of the South. The book is "an historical study from early slave days to the present" and summarizes the attitude of several of the major Protestant denominations and the Roman Catholic Church toward the Negro during slavery. Dr. Weatherford has carefully reviewed the official statements of these churches and quotes directly from them. It is appropriate that the book should have been published in 1957 when there is so much interest in the field of race relations in the United States.

The ninth chapter, which deals with "Present Activities and Programs of the Churches," opens with the sentence: "The student of the churches in their attitudes toward the Negro is surprised, if he is not amazed, at the very obvious fact that every church, particularly in the South, was much more active in preaching the gospel to the slaves before 1860 than it has ever been since the Civil War in making Christian teaching available to all the Negro population." After giving some reasons for this statement the author summarizes the present activities and programs of the various churches in the field of race relations, including the work of the Y.M.C.A., with which he has been associated for many years. The chapter ends with a ringing challenge to the churches to realize that "interest, intelligence, even justice in education, economics, and politics are not enough. . . . The Christian forces of America simply must see to it that the Negro is accorded a full status of a citizen and a man."

The tenth and final chapter—"The Attitude and Program which the Hour Demands of the Churches"—points out that we have reversed the attitude of ante-bellum days since we now claim that the Negro has full rights to economic, civil, and political freedom, but we are sure that socially and religiously he must be completely separate and segregated. The world in which we live demands a new tempo and a broader outlook. No longer should the church be said to be the most segregated institution in the United States.

The churches have made many pronouncements which are documented in this book about what should be done in the field of Christian race relations. In the closing pages several specific and positive suggestions are made indicating how the Church can take its rightful place of leadership in this important area of life.

> *The future of Christianity in America depends on what Christianity can do to make real Christian people. We as Christians cannot tolerate any evil which stands in the way of the development of Christian character. The hour has struck. The crisis is at hand. The Church must do more than talk; it must pray; it must consider; it must act.*

The book appropriately closes with a moving poem by James Weldon Johnson.

Those who are seriously interested in understanding and doing something about better race relations in the United States will find this an interesting, informative and challenging book.

—Richard O. Comfort

Social Work Year Book. Edited by Russell H. Kurtz. National Association of Social Workers, New York. 1957. $7.50.

This is the thirteenth edition of this comprehensive reference work, and the first to be issued since 1954. It is also the first to be published under the auspices of the newly-formed National Association of Social Workers, which is the successor to seven other professional membership organizations in the world of social welfare.

The materials are skillfully arranged into three parts by a most competent editor who has had an advisory committee with varieties of social work experience:

1. History and contact articles. These are on historical development and on the economic and cultural context of social work in the United States.

2. Topical articles. These number 68, and are comprehensive treatments by persons of special competence. The article on "Protestant Social Services," for example, is signed by F. Ernest Johnson and William J. Villaume. There are articles on Roman Catholic and on Jewish social services; on financing social welfare, on civil rights, on housing, national defense, etc., etc. They include not only the specialized aspects of social welfare, but also those important "border-lands" between social welfare and closely related agencies and endeavors.

3. Directories of agencies. These are four in number, including international organizations; national governmental and national voluntary agencies; and those of Canada. There is a list of periodicals and a good index.

—Benson Y. Landis

What Do You Know About Labor? By James Myers and Harry W. Laidler. John Day Company, New York. 1957. $4.75.

What Do You Know About Labor? is a study of the philosophy, history, policies and practices of the American labor movement, including the nature and probable effects of the recent giant merger of the AFL-CIO. James Myers was for many years Industrial Relations Secretary of the Federal Council of Churches. Harry W. Laidler, economist and lecturer, is an active Methodist layman.

A unique feature of the book is the entire chapter devoted to Re-

ion and Labor with information programs of churches and reious leaders in this field.

Valuable also for reference is the cial list of American labor unions d the major committees and dertments of the AFL-CIO, a list of tional religious and secular agens dealing with labor and economic oblems, and a comprehensive bliography.

This book, like the previous book labor by James Myers, will be eful for discussion groups, courses labor schools and church colleges, d at summer conferences.

engthening the Program of The Town and Country Church. By Benjamin H. Cain. The Otterbein Press, Dayton, Ohio. 1957. 50 cents.

Inasmuch as this year marks the ith anniversary of the Town and untry Department of the Evanlical United Brethren, it is appriate that the director of that partment should present this book rural pastors and rural people in neral to help them plan inclusive ograms to meet the needs of their rishes. Dr. Cain shows a real conrn for the uniqueness of the town d country church and for its comunity.

There are seven chapters in this oklet on such relevant topics as The Changing Country Life," rogram Policies," "Program Prinples," "Proposals" and "Integraon." The high value of this work is nsiderably enhanced by the inusion of a "Church Self-Analysis hedule."

This is a practical handbook with lected guideposts, which should in the hands of every rural urchman.

—R. B. R.

Selected Rural Fiction

ompiled by Caroline B. Sherman, Former ecialist in Economic Information, U.S. partment of Agriculture)

Three unusual books highlight is selection. They are not the sine novels of which this list is normly composed. They are books by stinguished authors who have contributed richly throughout their lifetimes to the development of our rural or regional fiction. The movement could scarcely have had its notable stamina and color without them. Because we are looking for authors to take their places in a sense, we welcome the newcomers of promise and a surprising number of others who have published in this field.

A Harvest of Stories from half a century of writing. By Dorothy Canfield. Harcourt, Brace & Co., New York.

Stories of several lands are here but many concern the corner of our country that Dorothy Canfield has made her own: Vermont. Integrity, grit, worth, and a healthy veneration of the best in the life of the past characterize its people. As some of the best of the selections have a European setting, there is more diversity than one would expect.

Willa Cather in Europe: Her Own Story of the First Journey. By Willa Cather. Introduction and notes by George N. Kates. Alfred A. Knopf, New York.

Fourteen travel articles written in the flush of first impressions are pertinent here because they contain the germs of several of Miss Cather's peerless novels of our pioneer farms. The letters warmly reflect her growing concern with a theme she used constantly thereafter no matter how diverse her other material: integrity and the inherent nobilities of character.

The Majorie Rawlings Reader. By Majorie Kinnan Rawlings. Edited with an introduction by Julia Scribner Bigham. Charles Scribner's Sons, New York.

All of her first novel *South Moon Under* is here; all of *Jacob's Ladder;* chapters from *The Yearling* and *Cross Creek;* several short stories. All are saturated with the atmosphere and the life of the almost primitive people of the interior of Florida in the 1930's. Mrs. Rawlings lived their lives intimately at times and reflects their touching problems with detail, fidelity, artistic intent, and complete understanding.

Memphis Jackson's Son. By Mary Beechwood. Houghton, Mifflin Co., Boston, Mass.

Realistic, timely, and unusual, this story bridges the gap between white family and colored in Northern Virginia. The plantation household, the colored boy's struggle to become a doctor with aid from the plantation, his student life in Washington with its strong temptations, the wisdom and endurance of his deep-country servant mother, make a book that is not inspired but is interesting and worthy.

The Land They Possessed. By Mary Worthy Breneman. Macmillan Company, New York.

Although the frequent ingredients of a pioneer story are used, it is done with freshness and a singing quality —echoing perhaps the birds of the Dakota prairies, indigenous and migratory, that call throughout the pages. Growing to womanhood in a well-placed family in the 1890's, a prairie girl finds herself to be one with its vastness, its eternal winds, its terrors, and its subtle beauties, and with its polyglot people.

Harvest on the Shore. By Grace Carstens. Macmillan Company, New York.

On Cape Cod "where land is born . . . made and changed, shaped by wind and storm," the native characters are shaped in somewhat the same fashion. Mrs. Carstens paints these people with a deft hand, recognizing the effects of devastating modernization.

So Far From Spring. By Peggy Simson Curry. Viking Press, New York.

Life was harsh on the mountains and prairies of the wide cow-country of Colorado and Wyoming fifty years ago. A hopeful young couple from Scotland battles the dramatic ups and downs with uneven temperaments and viewpoints. Growing up in these conditions, the daughter could better see the life as a whole. The telling involves some brutal incidents and vocabulary but has its magnificent moments and pages.

(*Continued on Page* 16)

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Is This My Love? By Gertrude E. Finney. Longmans, Green and Company, New York.

Making Virginia was making America, too, in the days of the Jamestown Colony. The hundred maids who sailed on the Bonaventura to be wives for the colonists, and their parts in that difficult colonizing in spite of the fertile land form the thread of this simple tale. Mrs. Finney wrote *The Plums Hang High.*

Hannah Fowler. By Janice Holt Giles. Houghton, Mifflin Company, Boston, Mass.

This offering ranks with *The Kentuckians* as Mrs. Holt's best. Fully comprehended, well worked out and well written, it is an account of a rich personality in the figure of an unlearned pioneer woman and her evolving life as she strives to build an enduring home deep in the isolation and excitement of the wilderness.

Old Yaller. By Fred Gipson. Harper and Brothers, New York.

The author of *Hound Dog Man* continues his humorous sagas of dog and mankind. Texas is implied. The frontier ways and happenings of the 1860's enliven the pages and enlighten the readers.

The October Fox. By Clark McMeekin. G.P. Putnam's Sons, New York.

Clover Plantation, its master and horses, its satellite farms, dominate everything. But a certain girl can play havoc when she comes. Everyone comes and few go. They cluster to enjoy the fox hunting, barbecues, huge dinners and family gatherings in a lingering Kentucky fashion.

Speak to the Winds. By Ruth Moore. William Morrow and Company, New York.

In the telling of the rise and decline of rural settlements along the Maine Coast and the social and economic effects in the lives of the people, this author excels. This time a rugged granite island is the contemporary scene. An inbred and loyal valiancy on one hand strives with narrow spite on the other to maintain a good place for quiet living and the raising of courageous families. A windswept and refreshing narrative.

A Clear Place in the Sky. By Mary Freels Rosborough. Thomas Y. Crowell Co., New York

Everglades have ever a fascination. This setting yields the best pages here, but the characters are fresh if a bit too good to be quite real, as are some of the fast-moving incidents. Opposite episodes are tough. Meanwhile a young couple of today works gallantly to reclaim a neglected orchard.

O Beulah Land. By Mary Lee Settle. Viking Press, New York.

Inevitably we gradually learn how ruthless were the ways in which much of the land was brought under subjection to the whites. Back of the tidelands the men and women who accomplished this sometimes lived and worked like savages themselves. But a few had the broad future clearly in mind. Forceful, hard-reading, and painstakingly researched fiction.

Listen My Heart. By Ellen Turngren. Longmans, Green and Company, New York.

Rooted in the earth of the Minnesota of today, a young girl strives for independence. She yearns both for the stability of her mother and toward the freedom her father craves and cannot have. An unmistakable Scandinavian glow illumines this unpretentious study of human personalities and relationships.

Announcement Regarding the 1957 Convocation on the Church in Town and Country

The Place and Time: Green Lake, Wisconsin, October 22-24.

Program: A printed program, containing information about reservations, transportation and registration fee is available on application to your Board of Home Missions.

Who May Attend: Everyone interested in the town and country church.

Citation for Monsignor Ligutti

• Born in a rural home in the sunny valley of the Po, experiencing at first hand the strength-giving values of home on the land, Monsignor Luigi Gino Ligutti has led a relentless crusade to extend the blessings of "space, light, and air" to the great masses of humanity. After an apprenticeship in a rural parish in the heartland of America, where he guided idle hands and unused resources to the building of productive homes on the land, Monsignor Ligutti expanded and applied this formula over and over again on a world-wide scale. Criss-crossing the globe from Santiago to Singapore in his capacity as Director of the National Catholic Rural Life Conference and Permanent Observer with the Food and Agriculture Organization for the Holy See, it has been his unswerving aim to shake governments and social and religious leaders out of the apathy which would accept the status quo as divinely ordained and unchangeable. Anxious to promote the welfare of the common man wherever he be, Monsignor Ligutti has associated himself with worthwhile causes throughout the world—from the cooperative movement to the Technical Assistance Program. In all of his ceaseless travel and activity, it has been his constant aim to lift human families out of their suffering and despair by making it possible for them to own and manage intelligently a piece of the good earth which God has given for the support of all mankind.

For these reasons the faculty and student community of Saint John's University, in academic session on the occasion of its first century, takes pride and pleasure in recognizing the contribution of this great leader and churchman by awarding him a centennial citation.

—Baldwin Dworschak
President
St. John's University
Collegeville, Minn.

"Too many people are thinking of security instead of opportunity; they seem more afraid of life than of death."

—James F. Byrnes